（岩倉紙芝居館古典館<http://hjueda.on.coocan.jp/koten/koten.htm>）　宰主　上田啓之(Hiroyuki UEDA)

　 The Art of War by Sun Tzu by Lionel Giles (29 December 1875 ~ 22 January 1958)
He was the son of British diplomat and sinologist, Herbert Giles. Lionel Giles served as assistant curator at the British Museum and Keeper of the Department of Oriental Manuscripts and Printed Books. Lionel Giles is most notable for his 1910 translation of The Art of War by Sun Tzu and The Analects of Confucius.

　　Maneuvering
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Sun Tzu said: In war, the general receives his commands from the sovereign. Having collected an army and concentrated his forces, he must blend and harmonize the different elements thereof before pitching his camp. After that, comes tactical maneuvering, than which there is nothing more difficult. The difficulty of tactical maneuvering consists in turning the devious into the direct, and misfortune into gain. Thus, to take a long and circuitous route, after enticing the enemy out of the way, and though starting after him, to contrive to reach the goal before him, shows knowledge of the artifice of DEVIATION.

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| The Art of War, Sun Tzu by Thomas Cleary (born 1949)*7 Armed Struggle*The ordinary rule for use of military force is for the military command to receive the orders from the civilian authorities, then to gather and mass the troops, quartering them together. Nothing is harder than armed struggle. The difficulty of armed struggle is to make long distance near and make problems into advantages. Therefore you make their route a long one, luring them on in hopes of gain. When you set out after others and arrive before them, you know the strategy of making the distant near. |

■ *concentrate* Gather (people or things) together in a common location. ■ *pitch* Set up and fix in position. ■ *devious*  (of a route or journey) longer and less direct than the most straightforward way. ■ *circuitous* (of a route or journey) longer than the most direct way. ■ *entice* Attract or tempt by offering pleasure or advantage. ■ *contrive* Create or bring about (an object or a situation) by deliberate use of skill and artifice. ■ *artifice* Clever or cunning devices or expedients, especially as used to trick or deceive others. ■ *deviation* The action of departing from an established course or accepted standard. ■君jūn In Sun Tzu’s period (the spring and autumn period), 君generally means 諸侯(zhuhou), lords of feudal states given into the hands of close relatives to the Zhou (周) royal house, where they have administrative posts of ministers, grand masters and servicemen (卿士大夫 qing shi dafu). Someone among them was appointed by the Lord to be the military commander, 將jiàng, who should be under a kind of civilian control, however, should have full control on military affairs. ■和hé This 和 means a kind of sign hung down on the camp’s gate. 交和而舎 Both sides pitch their camps. ■軍爭jūnzhēng To vie for getting an advantageous position at the time of pitching the camp ■舎shè take up quarters shě abandon ■迂yū devious/circuitous/unrealistic/evil ■直zhí straight/close/real/honest ■患huàn trouble/worry/concern 以迂爲直、以患爲利 迂直之計could be not only physical maneuvering but also psychological one which makes Devious Direct; (Far → Near; Circuitous → Straight; Unreal → Real; Evil → Right; Misfortune → Gain; Problems → Advantages), however, you have to be well aware of the dangers which lie side by side with these maneuverings.

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Maneuvering with an army is advantageous; with an undisciplined multitude, most dangerous. If you set a fully equipped army in march in order to snatch an advantage, the chances are that you will be too late. On the other hand, to detach a flying column for the purpose involves the sacrifice of its baggage and stores. Thus, if you order your men to roll up their buff-coats, and make forced marches without halting day or night, covering double the usual distance at a stretch, doing a hundred LI in order to wrest an advantage, the leaders of all your three divisions will fall into the hands of the enemy. The stronger men will be in front, the jaded ones will fall behind, and on this plan only one-tenth of your army will reach its destination.

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| Therefore armed struggle is considered profitable, and armed struggle is considered dangerous. To mobilize the whole army to struggle for advantage would take too long, yet to struggle for advantage with a stripped-down army results in a lack of equipment. So if you travel light, not stopping day or night, doubling your usual pace, struggling for an advantage a hundred miles away, your military leaders will be captured. Strong soldiers will get there first, the weary later on—as a rule, one in ten make it.  |

■*snatch* Quickly secure or obtain (something) when a chance presents itself. ■*flying column* A small, independent, military land unit capable of rapid mobility ■*buff-coat* Leather (*ox or buffalo*) clothing ■*halt* Bring or come to an abrupt stop. ■*at a stretch* In one continuous period. ■*wrest* Take (something, especially power or control) after considerable effort or difficulty. ■*jaded* Physically tired; exhausted. ■軍争　Maneuvering/Armed struggle is to struggle to get advantages which would involve certain risks. Reaching the destination before the opponent is crucial to get advantageous positions■挙*jǔ* raise/lift up/recommend 挙軍whole army with full equipment, food and goods ■委*wěi* bend/entrust/cast/pile up 委軍 army entrusted to reach the destination prior to the enemy casting heavy loads aside 委積 piled up crops → goods ■輜*zī* covered wagon originally used to bring women’s clothes → supply cart 輜重 zī zhòng supply cart for siege engines, weapons, materials, food for men and horses, clothes and so forth ■捐juān abandon/ eliminate/contribute Abandoned supply carts could be contributing to your opponent. ■巻juàn book/volume juǎnroll up/ carry along ■甲jiǎ began with patched leathers as protection, which were replaced with fabrics with an iron plate inside. 巻甲 Not wear them but carry them along ■趨qū hasten/hurry ■處chùplace chǔsteady chú stop 不處 Do not stay in a place/Do not stop. ■Both倍bèi and兼jiān means加倍 doubling. 倍道、doubling the usual distance 兼行doubling the usual pace 倍道兼行 likely causes many dropouts. ■擒qíncapture/seize 禽 came from a rooster trapped in a cage

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If you march fifty LI in order to outmaneuver the enemy, you will lose the leader of your first division, and only half your force will reach the goal. If you march thirty LI with the same object, two-thirds of your army will arrive. We may take it then that an army without its baggage-train is lost; without provisions it is lost; without bases of supply it is lost.

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| Struggling for an advantage fifty miles away will thwart the forward leadership, and as a rule only fifty percent of the soldiers make it. Struggle for an advantage thirty miles away, and two out of three get there. So an army perishes if it has no equipment, it perishes if it has no food, and it perishes if it has no money. |

■*outmaneuver* Use skill and cunning to gain an advantage over. ■*provisions* Supplies of food, drink, or equipment, especially for a journey. ■蹶juéfall/suffer loss of/use up ■委積 A sum of money or other inducement offered or given to bribe someone to strengthen your alliance or to break the alliance of the opponents.

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We cannot enter into alliances until we are acquainted with the designs of our neighbors. We are not fit to lead an army on the march unless we are familiar with the face of the country--its mountains and forests, its pitfalls and precipices, its marshes and swamps. We shall be unable to turn natural advantage to account unless we make use of local guides.

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| So if you do not know the plans of your competitors, you cannot make informed alliances. Unless you know the mountains and forests, the defiles and impasses, and the lay of the marshes and swamps, you cannot maneuver with an armed force. Unless you use local guides, you cannot get the advantages of the land. |

■This paragraph also appears in the XI The Nine Situations, which is regarded as one out of order due to biding error, because this is not fit to explain 迂直之計. ■*fit* Having the requisite qualities or skills to undertake something competently. ■*face* The surface of a thing, especially one that has a particular function. ■*pitfall* A hidden or unsuspected danger or difficulty. ■*precipice* A very steep rock face or cliff, especially a tall one. ■*marsh* An area of low-lying land which is flooded in wet seasons or at high tide, and typically remains waterlogged at all times. ■*swamp*  An area of low-lying, uncultivated ground where water collects ■謀móu “The highest form of generalship is to balk the enemy's plans; the next best is to prevent the junction of the enemy's forces(III Attack by Stratagem；謀攻III)” 豫yù In advance 交jiāo associate with/cross Association with a 諸侯(zhuhou) without a certain plan to cope with their opponents is likely to be the target to be broken. ■郷導xiāng dǎo was 郷道 on the bamboo strips(竹簡). 道dǎo means to guide(導) and dào means a way.　 Knowledge is useless unless it can be used in practice.

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In war, practice dissimulation, and you will succeed. Whether to concentrate or to divide your troops, must be decided by circumstances. Let your rapidity be that of the wind, your compactness that of the forest. In raiding and plundering be like fire, is immovability like a mountain. Let your plans be dark and impenetrable as night, and when you move, fall like a thunderbolt. When you plunder a countryside, let the spoil be divided amongst your men; when you capture new territory, cut it up into allotments for the benefit of the soldiery. Ponder and deliberate before you make a move. He will conquer who has learnt the artifice of deviation. Such is the art of maneuvering.

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| So a military force is established by deception, mobilized by gain, and adapted by division and combination. Therefore when it moves swiftly it is like the wind, when it goes slowly it is like a forest; it is rapacious as fire, immovable as mountains. It is as hard to know as the dark; its movement is like pealing thunder. To plunder a locality, divide up your troops. To expand your territory, divide the spoils. Act after having made assessments. The one who first knows the measure of far and near wins – this is the rule of armed struggle. |

■*dissimulation* Concealment of one's thoughts, feelings, or character; pretence. ■*compactness* The quality of being closely packed together. ■*raid* Conduct a raid(A rapid surprise attack on an enemy by troops) on ■*plunder* Steal goods from (a place or person), typically using force and in a time of war ■*impenetrable* Impossible to understand. ■*thunderbolt* A flash of lightning with a simultaneous crash of thunder. ■*spoil* (usually **spoils)** Goods stolen or taken forcibly from a person or place. ■*soldiery* Soldiers collectively. ■*deliberate* Engage in long and careful consideration. ■*rapacious* Aggressively greedy or grasping. ■詐zhà cheat/ trick Originally it meant to break one’s oaths of alliance. On military operations, you should confuse your opponent making something unexpected to them. According to situations, you should either divide or combine your troops to hit their weak points. To make it sure, your troops have to be well trained. ■疾jí comes from **疒(ill in bed)** and 矢**(arrow), and o**riginally meant an arrow wound, and had both meaning of ill and of fast moving like an arrow.. ■風fēng here means swift and light/aerial. Move swiftly with light equipment without injuring soldiers. ■徐xú comes from 彳**(walk)** and 余**(a kind of dagger), which meant to turn away underground evil spirit of the land and here it means to go through the area safely.** ■林lín means forest, however, this 林means to be grand and full. 「百禮既至、有壬有林（賓之初筵、小雅、詩経）」“When all the ceremonies have been performed, Grandly and fully（Decade Of Sang Hu、Minor odes of the kingdom, [Book of Poetry](https://ctext.org/book-of-poetry/bin-zhi-chu-yan)）”, the way the family is all dressed up for the rituals and rites to worship their ancestors. 其徐如林Fully equipped troops should all move in order and in safety. ■掠lüè 掠如火 Plunder like a fire burning down a whole grass field. ■分衆 Divide into platoons when you plunder the enemy’s villages so that each soldier get his own. ■山shān is regarded as source of nenrgy. “Give off various kinds of energy and give rise to all beings. ;宣也。宣气𢿱、生萬物”, According to Shuowen Jiezi (説文解字；the first comprehensive dictionary of Chinese characters), 不動如山 Stand still so that your energy should not be scattered and lost. Concentrate all your energy on your next movement. ■陰yīn means shadow or darkness of shutting the doors. According to Shuowen,. “Darkness. South of a river, and north of a mountain.闇也。水之南、山之北也” 闇難知如陰 means to shut out the eyes of opponent’s scouts. ■Both雷léi and震zhèn mean thunder, and 雷describes the sound of it, and 震 describes the shake of it. 雷震 here means signals to come and go, to divide and combine by drums and cymbals and flags. When united, they will resound and shake the heavens and the earth. Adaptation to the opponent’s action is crucial. ■廓kuò large and empty space(n), enlarge/enclose(v). 廓 is the informal variant of 霩kuò, which originally meant to disclose/open. ■分利 Let each battalion share advantages of the region when you would like to enlarge the region. ■縣xuán comes from 県（upside down of 首<neck>）and 系（hang）, which originally meant to hang. As being used as an administrative district unit, 縣 became xiàn. and 懸xuán was made to mean to hang, however, because it has 心（heart）, it also means to care about/feel anxious. ■權quán here means a weight 懸權 means to balance. To compare not only the powers of both troops but also the operation plans of both sides. ■迂直之計 is a strategy to take advantage over your opponent which is not only effective but also may be dangerous if you fail to select a right general and well trained soldiers.

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The Book of Army Management says: On the field of battle, the spoken word does not carry far enough: hence the institution of gongs and drums. Nor can ordinary objects be seen clearly enough: hence the institution of banners and flags. Gongs and drums, banners and flags, are means whereby the ears and eyes of the host may be focused on one particular point. The host thus forming a single united body, is it impossible either for the brave to advance alone, or for the cowardly to retreat alone. This is the art of handling large masses of men. In night-fighting, then, make much use of signal-fires and drums, and in fighting by day, of flags and banners, as a means of influencing the ears and eyes of your army.

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| An ancient book of military order says, “Words are not heard, so cymbals and drums are made. Owing to lack of visibility, banners and flags are made.” Cymbals, drums, banners, and flags are used to focus and unify people’s ears and eyes. Once people are unified, the brave cannot proceed alone, the timid cannot retreat alone—this is the rule for employing a group. So in night battle you use fires and drums, in daytime battle you use many banners and flags, so as to manipulate people’s ears and eyes. |

■軍政jūnzhèng An ancient book of military order. ■言不相聞 Impossible to communicate each other with words. ■金鉦zhēngA metal disc giving a resonant note when struck. 鐸duó A metal bell which has a clapper inside. 金(metallic sound) means to go backward and 鼓(drum) means to go forward. They will be signals of up/down, forward/backward, fast/slow, together/split and so forth. ■旌jīng A banner made of feathers used by core units 旗qí A flag made of cloth used by other than core units. 旌sometimes means regards and 旗means punishment. These signals are used not only for focusing and unifying soldiers’ ears and eyes to form a single united body but also making it possible to manipulate many as a few. ■多火鼓/多旌旌 Letting hundreds of bulls go forward with torches on their horns in the night battle, sudden drumming in front of the enemy’s night camp, setting up many flags in a mountain at night, and kicking up cloud of dirt with lined up banners and flags in a daytime field battle could confuse the enemy’s eyes and ears.

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A whole army may be robbed of its spirit; a commander-in-chief may be robbed of his presence of mind. Now a soldier's spirit is keenest in the morning; by noonday it has begun to flag; and in the evening, his mind is bent only on returning to camp. A clever general, therefore, avoids an army when its spirit is keen, but attacks it when it is sluggish and inclined to return. This is the art of studying moods. Disciplined and calm, to await the appearance of disorder and hubbub amongst the enemy:--this is the art of retaining self-possession. To be near the goal while the enemy is still far from it, to wait at ease while the enemy is toiling and struggling, to be well-fed while the enemy is famished:--this is the art of husbanding one's strength. To refrain from intercepting an enemy whose banners are in perfect order, to refrain from attacking an army drawn up in calm and confident array: — this is the art of studying circumstances.

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| So you should take away the energy of their armies, and take away the heart of their generals. So morning energy is keen, midday energy slumps, evening energy recedes—therefore those skilled in use of arms avoid the keen energy and strike the slumping and receding. These are those who master energy. Using order to deal with the disorderly, using calm to deal with the clamorous, is mastering the heart. Standing your ground awaiting those far away, awaiting the weary in comfort, awaiting the hungry with full stomachs, is mastering strength. Avoiding confrontation with orderly ranks and not attacking great formations is mastering adaptation. |

■*flag* Become tired or less enthusiastic or dynamic. ■*sluggish* Slow-moving or inactive. ■*hubbub* A busy, noisy situation. ■*famish* Be extremely hungry. ■*husband* Use (resources) economically. ■*Recede* Go or move back or further away from a previous position ■治氣zhì qì It is important to discourage morale of your enemy and shake their generals mind and lose their normal mind.■治心zhì xīn means to keep your mind and wait for the opponent’s disorder. You should stay calm and hit their weakness. ■治力zhì lì You should encamp near the battlefield before the enemy, and build up your strength by eating and rest, and wait for your enemy marching from far away who will get tired and hungry, and attack them. ■治變zhì biàn Neither attack a camp with orderly defensed nor attack enemy that marches in orderly fashion. You should patiently watch your enemy until there comes a time for you to be able to attack them. 治氣、治心、治力、治變 Four things that you have to master to let your opponent’s troop lose their steam and let their generals lose their calm.

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It is a military axiom not to advance uphill against the enemy, nor to oppose him when he comes downhill. Do not pursue an enemy who simulates flight; do not attack soldiers whose temper is keen. Do not swallow bait offered by the enemy. Do not interfere with an army that is returning home. When you surround an army, leave an outlet free. Do not press a desperate foe too hard. Such is the art of warfare.

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| So the rule for military operations is not to face a high hill and not to oppose those with their backs to a hill. Do not follow a feigned retreat. Do not attack crack troops. Do not eat food for their soldiers. Do not stop an army on its way home. A surrounded army must be given a way out. Do not press a desperate enemy. These are rules of military operations. |

■*axiom* A statement or proposition which is regarded as being established, accepted, or self-evidently true. ■*foe* An enemy or opponent. ■陵líng is near the level of the mountain 高陵 high hillside ■向xiàng face to ■丘qiū 凹shape of a hill ■背bèi behind ⇔ 向 ■逆nì here, meet head-on ■勿wù Do not ■高陵勿向gāo líng wù xiàng Refrain from attacking the enemy high on the hillside. ■背丘勿逆 bèi qiū wù nì Refrain from countering the enemy coming down from hillside.■佯yáng pretend/ feign/false/deceitful ■北 běi originally, a figure of two men turning against one another → retreat/be defeated ■佯北勿從 yán běi wù cóng If you chase after a deceptive loser, you risk ambush. .■卒zú In ancient Spring and Autumn Era, 士shì was a warrior on a chariot and 卒zú was a foot soldier. 卒originally, meant to fasten the edge of burial outfit preventing the soul of the dead wander off. Servant clothes was like that, so they were called 卒zú. 兵bīng was a figure of an ax raised by both hands which meant weapons and 兵卒 came to mean soldiers ■鋭ruì sharp/keen 鋭卒 crack troops 鋭卒勿攻 ruì zú wù gōng Refrain from attacking crack troops. Crack troops cannot always be crack and there comes a time when they will lose their crack. ■餌ěr bait 餌兵勿食 ěr bīng wù shí A metaphor for a fish caught with bait.. ■歸師guīshī 圍師wéishī 窮寇qióngkòu will lead them fight to the death, which is a kind of crack troops. Give them a way out to take away their feeling of hopelessness, and then attack them while they are running away. ■These are ways to minimize the damage to your forces.

Finished on September 4 in 2019
Updated on December 5 in 2021